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ABSTRACT

This study evaluates translations from a European into a Nigerian language. By taking a close look at the Nigerian language translations of Radio Nigeria, the manner in which the Nigerian mass media copes with the problem of multilingualism is addressed. Specifically, the translation of English into Yoruba, one of the major languages of Nigeria, is examined. This involves the study of the problem of the transfer of meaning from a major world language with a long written tradition into an African language whose status is not official and whose orthography is not fixed. Evaluations are based on tape-recordings of the Lagos State English news broadcast at the federal radio station and their Yoruba translations. It is concluded that translations largely dependent on extralinguistic factors must take into account the sociolinguistic factors surrounding the original message. Translation of radio news is seen to be the case of processing written material meant for oral delivery into another language where delivery would also be oral. (Author/NCR)

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TRANSLATING IN THE NIGERIAN MASS MEDIA: A SOCIOLINGUISTIC STUDY

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INTRODUCTION

There is as yet no systematic study of the problem of translating from and into Nigerian languages (1). The same may be said of other African languages, with the possible exception of Swahili. This is hardly surprising when it is realised that in the world as a whole, systematic research into translating, both as an academic discipline and a branch of applied linguistics, is a recent development. This dates back to only the end of the Second World War (2). And yet the multiplicity of languages and dialects in most African countries makes the question of interlingual communication to be of more than mere academic interest. One is far from saying that scholars and others have not engaged in serious translation involving African languages. Bible translation, for instance, has involved many African languages, including major Nigerian languages. On the other hand, many linguists have at one time or the other had to resort to translating extensively, while analysing these languages but using European mediums of expression. Literary scholars too have often had to transcribe hitherto unwritten oral material in African languages and make them available in European languages of wider communication, through translation (3). However, we have yet to find studies that attempt to evaluate such works in linguistic terms or as cases of general or literary translation.

The present study is an attempt to evaluate translations done from a European into a Nigerian language. By taking a close look at the Nigerian language translations of Radio Nigeria, this paper intends to highlight the manner in which an arm of the Nigerian mass media copes with the problem of multilingualism. We shall examine specifically the translation of English into Yoruba, one of the major languages of Nigeria. In other words, what is involved is the study of the problem of the transfer of meaning from a major world language with a long written tradition into an African language whose status is still not official, even in its native region. Moreover, Yoruba orthography is still not fixed (4). The case of Yoruba is consequently similar to that of most African languages. What follows is based on enquiries carried out among translators and producers of Nigerian language programmes at the federal station of Radio Nigeria in Lagos. The enquiries involved the use of questionnaires as well as personal interviews conducted in February and March, 1978. Tape-recordings of the Lagos State English news broadcasts at the federal radio station and their Yoruba translation normally broadcasted immediately after, were made during the week Monday

February 20 to Saturday February 26, 1978, inclusive. Evaluation is based on the corpus obtained during the six days, checked against type-written texts of the same news in English, and hand-written copies of the Yoruba versions, made available to us through the kind gesture of Radio Nigeria, Lagos (see Appendix A for Monday February 20).

Before proceeding to discuss the translations involved, it is necessary to examine briefly the theoretical issues involved and the principles on which evaluation will be based.

TRANSLATION THEORY AND PRINCIPLES OF EVALUATION

Any serious attempt to evaluate a given translation has to focus attention on what constitutes translation equivalence. This is because to say that a text in language A has been adequately rendered into language B is to assert that both source and target texts are equivalent in message. Hence the way such equivalence is arrived at is basic to translation theory and practice.

Translation process, i.e. the attempt to arrive at equivalence across languages, is a case of language contact. This implies that many of the variables involved in bilingualism cannot be absent from the process. Hence, for instance, linguistic interference at the different levels of lexis and syntax, as well as cultural phenomena (cf. loan-translation). Furthermore, competence in language would normally enhance translation quality. The corollary of this is that the less the linguistic competence of the translator, the greater the difficulty of translation and the possibility of linguistic interference in the course of translation. Linguistic competence by itself cannot, however, lead to equivalence in translation. It is the case that much of translation content is extra-linguistic, i.e. sociolinguistic. This becomes obvious if translation is seen as a case of interlingual communication. The sociolinguistic character of translation implies that the addresser of the message to be translated, the addresses and the circumstances surrounding the message, i.e. the context, cannot be dissociated from the search for equivalence. These are in fact elements that help particularize a given text in the source language and distinguish it from other texts to be translated. Text particularization, i.e. text categorization, is therefore central to the search for translation equivalence.

Three broad categories of translation can be distinguished, based on text categorization of the source language text and arising from the nature of the problems involved. These are: 1) technical or scientific translation, 2) literary translation and 3) general translation. In spite of overlapping at various levels within these broad categories, it is obvious that the nature of the texts constituting technical translation stands in clear opposition to that of texts involved in literary translation. Technical translation derives its distinguishing feature essentially from the hermetic nature of its subject-matter and the high concentration of technical terms. The search for equivalence in this case is therefore greatly tied to cognitive and terminological elements. Literary translation is characterized by the poetic and imaginative use of language within a non-empirical frame-work. The solution of the difficulties raised by literary texts can therefore hardly be arrived at without some measure of creative competence, for the problem of literary translation transcends the mere matching, albeit adequately, of target language content with source content. It is now a commonplace to say that the literary canons of the importing language must determine what literary form to match against the form of the source language text (5). As for general translation, it involves general interest texts. Although such texts, of varying subject-matters, may resort to

the use of technical terms as appropriate, in no case are such subject-matters so remote from the general experience nor the technical terms used so many as to constitute a barrier to easy understanding. One might in fact pose that the distinguishing feature of general translation is the absence of the distinguishing features of the other two categories of translation.

The above points have been stressed in order to show that what in translation evaluation is judged as adequate rendering of the source text is an aggregate of several factors, namely: the nature of the translation process, its linguistic and the extralinguistic layers, the nature of the source and the receptor of the message, the category of text, the differences in linguistic structure, culture and world-view of the two languages in contact situation, etc. (6). This view of the factors determining translation equivalence consequently supports Darbelnet's view that translation is "the operation which consists in transferring from one language to another all the elements of meaning of a passage, and only these elements, while ensuring that they retain in the target language their relative importance, as well as their tonality; and also taking into account the relative differences presented by the cultures to which the source language and the target language correspond respectively" (7).

SOCIO-LINGUISTIC CONTEXT OF NIGERIAN LANGUAGE NEWS TRANSLATIONS

In applying the communication model (8) to an evaluation of English news translations into Yoruba, the socio-linguistic context of Nigerian language news translations in general must be clearly stated. Hence the need to situate these translations within the larger frame-work of Nigerian-language programmes of Radio Nigeria in general.

English is the official language in Nigeria as in other so-called English speaking countries in Africa. But English is not a language indigenous to Nigeria. And here lies the dilemma for Nigeria's policy-makers, educationists, intellectuals, nationalists, etc. This situation has attracted the attention of Nigerian linguists, who have not failed to spell out options open to the decision-makers of the country, since language policies cannot be consolidated without the political will to do so. Because the national language question cannot be exhausted within a short space, we shall only summarise the basic divisions that have tended to be predominant. The first is the view that favours the maintenance of the status quo, a situation which does not assign any clear-cut official roles to Nigerian languages (9). The second school demands the immediate adoption of a Nigerian language as national language. In this regard, Hausa, the most widely spoken Nigerian language, has been the language most often recommended. The third view, favoured by most Nigerian linguists, is that there should be a gradual and well-planned evolution towards the adoption of a Nigerian language, while specific roles will have to be determined for the other languages, put at over two hundred. It is significant that not much consideration is given to a fourth possible option, that of having more than one Nigerian language as national language with equal status.

It is against this background that the role and efforts of radio, both in Lagos, the federal capital, and in the states, must be viewed. Radio Nigeria has striven to be a pace-setter, as far as the use to which Nigerian languages can be put is concerned. In the absence of a well-formulated national language policy for the country, the corporation has gone ahead to reflect the mood and the political reality of the country in its prime role as agent of national integration (10). And so, prior to the creation of twelve states in the country in 1967, out of the former four regions, Radio Nigeria, Lagos, operated in terms of three Nigerian languages - Igbo, Hausa and Yoruba. It has since enlarged its

concept of "major" Nigerian Languages to include six other languages: Edo, Efuk ("Efik"), Fulfulde, Izon ("Ijaw"), Kanuri and Tiv. What this shows is simply that language policies are intrinsically tied up with political decisions. With the creation of more states, erstwhile "minority" languages have become "major" ones (11).

The outstanding feature of the language policy of Radio Nigeria is the effort to accord equal status to its nine federal languages. This is achieved by allocating equal time to the use of each of the languages involved on the national network in terms of cultural programmes, magazine programmes, entertainment programmes, news broadcasts, etc. In this way, each of the nine languages has thirty minutes of magazine programme every week (with no repeat broadcast). There is also the so-called one-in-nine cultural programme every week, in which only one of the nine languages is represented every week, each language taking its turn in subsequent weeks. The weekly feature programme, "focus on development", takes a look at development projects in a given area of the country on the basis of the one-in-nine language rotation. Another one-in-nine weekly programme is "searchlight on Nigerian music", with each language using its own title. These last two programmes are also fifteen-minute programmes with a repeat in the week. But the programme which best illustrates the equal-status policy of Radio Nigeria is the request programme with the apparently funny title, KIFTIYEHE, formed from the first letter of each language (Kanuri, Igbo, Fulfulde, Tiv, Izon, Yoruba, Edo, Hausa and Efuk). It is a thirty-five-minute one-in-nine programme in which each language takes its turn in a given week according to how it comes up in the order of letters forming the coined title KIFTIYEHE. This means, for instance, that the programme in Kanuri would normally be followed a week later by Igbo, until all nine languages are covered.

News broadcasts in Nigerian languages on the national service (in the radio quarter during which research for this paper was conducted) fall into three categories: 1) national news summary in all nine languages in the morning every day of the week, 2) full national news in the evening in all nine languages throughout the week and 3) the Lagos State news in Yoruba, every day, except Sundays. All these news programmes are said to be "news translations". In other words, there is no attempt to regard them as autonomous news write-ups in Nigerian languages. The implications of this fact will be examined later. When what is involved is national news - summary or full - the nine languages are each alloted the same time. The slight differences observed in time allocation range from half a minute to one minute. Hence although the news summary in the Radio Nigeria quarter that ran from January 2, 1978 to April 1, 1978, is in principle 5 minutes, three languages, Edo, Efuk and Fulfulde, have only 4 minutes each. For the full national news, Yoruba has 7 minutes, while the other 8 languages have 7½ minutes each. We suspect that these slight differences are tied to production problems. It is observed, for instance, that the three languages that appear cheated in terms of time allocated for news summary all follow each other in alphabetical order and sequence of programme performance. Yoruba, on the other hand, the only language deprived of half a minute in full national news, is known to be the last in alphabetical order and in order of appearance, in news programmes. National news in English, the language from which all Nigerian language news items are translated, is about 9 minutes for the full news and 3 minutes for the summary, and comes up more frequently in the course of the day.

On the other hand, the Lagos State news is translated only into Yoruba. Both the English original and the translation are each allocated 10 minutes. It appears twice daily, in the afternoon and in the evening. The Lagos State news

is obviously meant to cater for the immediate region in which the Radio Nigeria Lagos station is located, and the population of which is mainly Yoruba. However, this does not appear to take into account the large Egun-Speaking population of Badagry, as well as the parts of the Lagos State contiguous to Ogun State, where in fact programmes in Egun have been initiated by the Ogun State Broadcasting Corporation. However, with the information that the Lagos State service of Radio Nigeria has now started test transmissions from its station in Ikeja, one can see that the Lagos State news service provided by the Federal station of Radio Nigeria is a temporary measure. Programmes in Egun language will, perhaps, be brought in when Lagos State operates its own broadcasting station.

What needs to be stressed is that news translations into Nigerian languages come within the framework of Nigerian-language broadcasts meant to serve mainly that part of the Nigerian population that cannot be expected to follow English-language programmes easily. While those who know English well cannot be excluded from the expected audience of such programmes - in fact they should benefit from them - the news translations are of paramount importance to those Nigerians who not only do not know English, but are illiterate. As for the Nigerian who is literate only in his mother-tongue or in Nigerian languages but not in English, the paucity of reading material of all sorts in Nigerian languages places greater prominence on what radio can provide. In this regard, it is significant that when producers/translators of Nigerian language programmes were asked what particular group of those who speak the languages involved they bear in mind when they translate news items, more than 90% indicated their expected audience as being the "illiterates" and "semi-illiterates", adults who are less "literate", etc.

From the foregoing, the following principles can be established. The first is that the intention of the original source of the news involved is not necessarily the same as that of the translator working into a Nigerian language in all respects. Whereas the original source is addressing the generality of Nigerians who are more or less competent in English, within the framework of national integration, the secondary source, i.e. the translator, while operating also within the framework of national integration, is addressing a particular group, mainly illiterate and mostly not competent in English. The implication for translation is that less sophistication will generally be sought for in carrying across meaning from English into the Nigerian language. In other words, message is reduced to its barest essentials, it is simplified. Another point of interest that arises from the sociolinguistic perspective is that the receptors of the news translations in Nigerian languages can be further distinguished grosso modo, on a principle of geographical location. Interviews with producers and translators confirm that while the Yoruba receptor in Oyo State, for instance, is expected to be highly competent in his mother-tongue, the average inhabitant of the Lagos area is expected to be a less competent receptor in his Nigerian mother-tongue, having been exposed to an urban civilization in which terms are frequently borrowed from English in Yoruba speech, more so than is the case in other Yoruba-speaking states such as Oyo, Ogun and Ondo States. This touches then upon the obvious question of registers, another important aspect of translation equivalence.

TEXT CATEGORIZATION OF RADIO TRANSLATION:

The relevant question of registers brings us back to that of text categorization in the specific case of radio translation. Is what is involved general, technical or literary translation? While it is obvious that radio broadcasting

in general is a case of general translation, the point being that general information is the main intention of the authors of news items, technical terms would occur at different points, depending on the particular subject carried in the news. But what distinguishes this category of translation from the ordinary general text - such as a political speech, a sermon or a newspaper story - is that the mode of expression is oral. But if the term 'interpretation' is ordinarily reserved for the interlingual transfer of oral message, are we then dealing with interpretation, in its technical sense, in the sphere of radio translation? The answer is negative because, as pointed out by Seleskovitch, interpretation, such as conference interpreting, is normally oral to oral. It involves "only the oral processing of an oral message" (12). In the case of the translation of radio news, what we have as original is a written text, which is processed into a message to be delivered orally. Hence what is involved is the oral processing of a written message. Whereas Seleskovitch may be right in noting that in cases where the conference interpreter is obliged, exceptionally, to process a written message, the process involved being "inevitably more akin to translation than to interpretation" (13), radio translation still cannot be made to fit into either of the pure distinctions "interpretation" or "translations". The reason is that the author of the original written text in radio "produces" his text with the prime motive of oral performance. Hence the original text which the translator has to deal with is a written text which, if well done, is a mere notation for oral rendering:

> Above all radio writing is writing for the spoken word and everyday speech should be the guide to the words we use and the manner in which we use them. In talking with one another we use familiar words. We assemble what we have to say in short phrases and seldom put our ideas together in the kind of lengthy paragraphs which we may write (14).

EVALUATION OF LAGOS STATE NEWS TRANSLATED INTO YORUBA

The methodology of evaluation will be the one proposed by Simpson for translation criticism (15). This approach to criticism stresses the need to avoid limiting appraisal to negative points, as is often the case with reviewers of translation, since restriction of interest in translation to negative elements would make it impossible to detect and highlight the precious contributions which some striking translation solutions could make to bilingual lexicology, comparative stylistics and cross-cultural studies generally.

The present evaluation of Lagos State news translations will proceed as follows. A negative column will highlight such elements as omission, addition and change of meaning of the original text. The positive column will note the ordinary techniques used by the translator in rendering the message, brilliant translations and outstanding solutions of difficult cases. Points on the comparative stylistics of the two languages in contact arising from the texts examined will be touched upon, as well as implications of the points observed for translation theory and practice. The conclusion will show whether what is involved is indeed translation, adaptation, or even a précis of the original. Although evaluation covers six days, for reasons of space Appendix A, from which most examples discussed are drawn, shows only the Lagos State news broadcast of Monday, February 20, 1978, and its translation into Yoruba. Numbers in brackets in front of examples refer to Appendix A only.

A. NEGATIVE POINTS

Because the texts examined were meant primarily for oral delivery, and have in fact already been generally well delivered, the first points to be made, on the written state of the Yoruba translations, may appear out of place. However, since Radio Nigeria must keep not only tape-recorded records of its broadcasts, but also written records, if only for administrative convenience, the following introductory negative comments concerning the written form of the translations examined are made for the benefit of scholars who may have access only to the written versions of these broadcasts in the future. It is observed that the translators who present news in Yoruba work in their own hand-written manuscripts, whereas the original English-language version is well typed out, before presentation, and given all the trappings of administration, the writer's name, typists', etc. If we stop at this point to consider the implications of this first observation, what comes out clearly is that the English text is assumed to be superior to whatever happens to it in the other languages. Also, there is the possibility that the translator misread his own hand-writing at points. If, for unforeseen circumstances, somebody other than the translator himself has to present a given news translation, the possibility of misreading becomes greater. But the hand-written state of the translated texts becomes a minor problem when it is known that the Yoruba texts involved bear little or no tonal marks. From our recordings, there is hardly a news translation programme in which there is no hesitation or misreading at some point, owing apparently to absence of tonal marks on difficult words. The unfinished physical state of the Nigerian language translated texts may obviously be attributed to the pressure under which all translators normally have to work, more so at radio houses, where the English original of the news may be ready only early enough for its presentation in English. While tonal marks do not have to be indicated on every Yoruba word, they are supposed to appear on words which otherwise could be mistaken for other words. It was also observed that unnecessary hyphenation occurs too often in transcription. This shows the influence of the source language, English, when it is not due to the translator's caprice:

Lagos State News: Irohin Ipinlẹ-Eko (1.2)
Local Government: Ijọba-ibilẹ (1.17)
public rally: ipade ode-gbangba (1.24)

Capitals are also used capriciously when they are not due to influence from English:

Registration Officers: ọga eeto Iforukọsilẹ (1.3)
industries: Ile-iṣẹ Okowo (1.38)
one hundred and twenty-one people: Okan-le-lọgọfa awọn eniyan (1.47-1.48)

But then, elsewhere, we have the use of initial small letter for another number:

eighty-one: mọkan-le-lọgọjọ (1.49).

What all this shows is that, as written documents, the texts have to be put into a finished form and properly edited like the English original.

The most obvious omission in the Yoruba news translations is that no attempt is made to translate the announcement of the "main items" found both at the beginning and at the end of the English news (1.2-13 and 1. 123-140). This was attributed to the fact that Yoruba uses more time to carry across its message, compared with English. This type of omission is therefore due to administrative convenience.

Other types of omission do not appear to be quite deliberate. Some omissions from the message of the original are due to stylistic loopholes. Two examples

will be used to illustrate this:

> The meeting was a follow-up to the earlier one held by the Federal Electoral Commission in Kaduna. (1.22-23).

The underlined words are what interests us in the above sentence. The Yoruba translation says:

> Ipade yi jẹ eyi ti wọn ṣe lẹhin ipade igbimọ eeto Idibo fun ijọba Apapọ, ti wọn ṣe ni ilu Kaduna. (1.12-13)

The point here is that the Yoruba receptor would know from the translation that there had been an earlier meeting but would not fully grasp the intention of the addresser, because the idea of follow-up is not carried across. Nothing in the Yoruba stresses continuation. What we have is mere enumeration. The other point concerns the specific body, Federal Electoral Commission. Whereas the use of the term 'Federal' is intended to create a distinction with the state Electoral Commission, the receptor is not unlikely to have understood that what was meant was a body working towards the forthcoming Federal elections. In which case, it may as well be the Lagos State Electoral Commission, which in fact has formed the major part of the news item involved. Here, the ambiguity would have been reduced by introducing the proper-name Federal Electoral Commission in English side by side with the attempt to translate it, as was done with reference in the same news to 'postal order' (1.58-59).

The translation of many modern concepts in the sphere of public administration and business management poses problems for the Yoruba translator. Hence the same terms keep being used to designate different functions and functionaries. Terms like 'ọga' (boss), 'alaṣẹ' (the official who gives out orders and instructions), 'olori', 'oludari' (the person at the helm of affairs), 'akọwe' (secretary), etc., are used with qualifiers to stand for various offices. The result is that the Yoruba receiver of the message can only have some idea of the post involved. All he would know is that the official referred to holds an important function:

top officials:	awọn lọgaloga
registration officer:	ọga eeto iforukọsilẹ
senior matron:	ọga agba
general secretary:	akọwe apapọ
permanent secretary:	akọwe agba
administrator:	alaṣẹ agba
chief executive:	alakoso
commissioner:	alaṣẹ eeto
managing director:	oludari
manager:	oludari
president:	olori
official:	ọga
under-secretary:	akọwe kekere kan.

But it is obvious that as long as the same equivalence continues to be used by all translators, these terms would become popularized and will eventually become the expected rendering of the English terms. This is in fact the case with equivalents arrived at for describing different types of public services. The point to note is that usage has become constant in the generality of the mass media, hence, as revealed by the Lagos State news translations:

- Early Cropping and Fertilizer Campaign:
  Eeto ipolongo gbingbin awọn ohun ọgbin pẹlu ajile
- Ministry of Works and Planning:
  ile iṣẹ eeto ode atunto ilu

- Ministry of Information and Tourism:
  ile iṣẹ irohin ati irinajo afẹ
- Ministry of Local Government and Chieftaincy Affairs:
  ile iṣẹ eeto ijọba ibilẹ atọrọ oye
- Commissioner for Special Duties:
  alaṣẹ eeto akanṣẹ iṣẹ
- Ministry of Sports and Social Development:
  ile iṣẹ eeto ere idaraya atawọn ohun amuludun
- in-service training course:
  idanilẹkọ abẹle
- Management services course:
  eeto idanilẹkọ lori iṣẹ eeto akoso
- Ministry of Trade, Industry and Cooperatives:
  ile iṣẹ okowo ati egbẹ alafọwọsowọpọ
- Ministry of Economic Development and Establishments:
  ile iṣẹ idagbasoke iṣẹ oro aje ati eeto akoso
- Ministry of Agriculture and Natural Resources:
  ile-iṣẹ eeto iṣẹ ọgbin atawọn ohun alumọni ilẹ.

B. POSITIVE POINTS

On the positive side, one notices that basic translation techniques such as popularized by Vinay and Darbelnet are resorted to in moving from English to Yoruba. Whereas literal translation is found at several points on the level of individual phrases, it is rare to find a sentence-to-sentence literal rendering. This is no doubt due to the great cultural distance between English and Yoruba, manifested in lexical and structural differences. A study of the English and Yoruba texts shows that in spite of the differences in world-view and the state of technological development of the two cultures, most terms are adequately rendered into Yoruba.

Borrowing takes place in rendering terms like 'postal order', 'Boys' Brigade', 'boys' scout', 'judo' and boxing categories like 'feather-weight' and 'light-weight'. Days of the week are given their local equivalents along with the English names, since some Nigerians know only the English names: 'ọjọ Iṣẹgun Tuesday', 'ọjọ Ẹti Friday', 'ọjọ Aje Monday'. The translations also show that Yoruba has no specific terms for months of the year and therefore resorts simply to enumeration: April is the 'fourth month of the year', hence 'oṣu ikẹrin ọdun'. The term 'doctor' has become part and parcel of Yoruba: 'dokita'. But it is reserved for the modern-day medical doctor, since the word 'onisẹgun' exists in the language and refers to the 'native doctor', herbalist. However, it is noticed that when 'Dr' is an academic title, Yoruba uses 'ọmọwe': 'one who knows book', that is, 'a learned man'. Loan-translations, Vinay and Darbelnet's calque, (16) are used for rendering 'football: bọọlu afẹsẹgba', 'handball: bọọlu alafọwọgba'. 'Biscuit' is referred to as 'European bun': 'akara oyinbo'.

On the other hand, borrowing would have solved some of the cases of excessive dilution noticed in rendering some concepts foreign to the Yoruba culture:

Symposium: apejọ sọrọ lori koko ọrọ kan
foreign exchange: owo ta ba ma fi ṣọwọ silẹ okeere
Commonwealth Games: idije ere idaraya laarin awọn orilẹ ede to mba ilẹẹ Gẹẹsi ṣe pọ
Electric generating plant: ẹrọ ina electric fun asiko ti wọn ba mu ina lọ
illegal structures: awọn isọ ọja ta wọn kan ko lọna to lodi sofin.

We should, perhaps, resort to a back-translation of the above five Yoruba renderings in order to show to what great lengths the Yoruba translator had to go in order to make the language cope with these concepts. The first talks of a 'gathering meant to discuss a certain theme'. The second refers to 'money one has to send overseas'. The third describes the Commonwealth Games as a 'Sporting encounter between countries having relations with England'. The electric generating plant is the 'electric light machine for periods of power-cut', while illegal structures are 'market stalls built by some in a way that goes against the law'. At best, the technique involved is paraphrase.

Because of the highly expressive character of the Yoruba language already pointed out by Professor Adeboye Babalọla, the Yoruba translator cannot avoid resorting to imagery and figurative expressions at almost every turn (17). The translation technique involved is what Vinay and Darbelnet refer to as modulation, i.e. change of point of view between source and target: (18).

- The conference also mapped out new strategies for ensuring that...:
  Ti wọn si forikori lori awọn ọna ti wọn yo gba lati rii wipe... (1.8-9)

The Yoruba says they 'made heads meet on ways of ...'. The term 'kiamọsa', used in the following example, implies an order which must be carried out without turning back:

- (they) have been warned to quit the area or face forcible ejection:
  Tati kuro ni agbegbe na, bi beeko a o fagbara le won kuro ni kiamọsa. (1.78-79)

Certain translations are rendered colourful by the use of 'ideophones' and 'phonaesthetic words' which, according to Babalọla, are unstranslatable into English or French:

> Like many another African language, the Yoruba language is equipped with a certain class of words which is lacking in all European languages. I am referring to ideophones, phonaesthetic words, which are untranslatable into English, French, etc. These phonaesthetic words are words which convey their meaning solely by their sound and they are quite different from the onomatopoeic words which imitate sounds in real life (19).

Among examples of such words given by Babalọla are those that describe the face or eyes:

ojú gbọọro: long face
ojú roboto: round face
ojú rọgọdọ:)
ojú ràngàndàn) bulging eyes.

The following may be applied to the legs:

ẹsẹ tínrín)
ẹsẹ tọpálá) thin legs
ẹsẹ tóósin)

Examples of such terms are found in the Yoruba news translations evaluated:

- (he) assured them of the Committees support:
  o muu da wọn loju pe gbọingbọin ni igbimọ wọn wa lẹhin wọn.

- under hygienic conditions:
  ni awọn aaye to mọ tonitoni
- huge amount of money:
  owo tabuatabua

It must be stated, however, that the examples given by Babalọla and those used in the news translations examined show that the line of demarcation between onomatopoeia and the so-called phonaesthetic words is hard to draw. All are words that tend to demonstrate or suggest their meanings. In other words, what is involved is sign motivation on more or less the same lines as indicated by Saussure (20).

Other cases of modulation through the use of imagery in translation include terms like: 'fọwọsowọpọ' for 'cocperate', 'jawọ' for 'desist', kọbi ara si' for 'heed', 'gbẹsẹ le' for 'confiscate', 'latarọ dalẹ' for 'most of the time', 'jake jado ilẹẹ wa' for 'throughout the Federation', 'Gende-kunrin' for 'able-bodied men', 'fọrọ wa lẹnu wo' for 'interview', 'gbogun ti' for 'eradicate', 'ọwọngogo ọja' for 'inflation', 'ifigagbaga' for 'competition', etc.

In spite of difficulties in rendering some technical terms or foreign concepts as pointed out above, some happy solutions are worthy of mention. Some equivalents show that the Yoruba culture had in fact been familiar with certain concepts represented by the English technical terms before the advent of English culture through colonization. Medicine is a case in point:

innoculation, vaccination:	abẹrẹ ajẹsara
measles:	ẹyẹ
tuberculosis:	ikọfẹ
maternity centre:	ile igbẹbi

Other brilliant translations show the resources of the Yoruba language in coping with social and environmental terms:

health inspector:	wole-wole
juvenile delinquency:	iwa awọn ọmọ alaigbọran
drug addiction:	ilo egboogi ni ilokulo
industrial wastes:	panti ile iṣẹ
essential services:	awọn ohun kọṣẹmọni
Environmental Sanitation Edict:	ofin imọtoto aarin ilu.

Although some of the latter terms appear less technical, if not less specific, than their English counterparts, usage can confer on them the necessary technical sense, just as many technical terms in other languages were generic terms to start with.

And this brings one to the question of numbers. Asked to say what areas of translation they found particularly difficult, many Radio Nigeria translators indicated technical terms. But one Igbo translator also indicated that the term 'one million' was a source of difficulty for Igbo. The Yoruba language, on the other hand, has no problem in expressing large numbers, as shown in the texts examined:

5,000 naira:	ẹẹdẹgbaata naira
10,000 naira:	ẹgbaarun naira
94,153 naira:	ẹgbaa mẹta-din-laadọta ati ẹẹta-le-laadọjọ naira
4,200,000 :	igba ọkẹ ati ẹgba
1,000,000 :	ọgọrun ọkẹ

As for the expression of 'percentage', Yoruba resorts to fractions. Hence '40%' is equal to 'two parts out of five', i.e. 'two-fifths':

40% :	ida meji ninu marun.

Most of the points noted above have centred on lexical problems. This is, of course, due to the fact that translation is concerned primarily with the problem of transfer of meaning. Also, the two languages involved have such different cultural frameworks that the question of the expression of certain classes of concepts in both languages has to be of great interest. As for structure, there is no doubt that it tells us something about the two languages in contact in translation. The agglutinative character of Yoruba means that new terms are coined with ease, new ideas are admitted into the culture through loan-translation, made easy by a flexible structure. And where there are certain relative loopholes in the Yoruba language, such as the absence of the passive voice, there are alternatives which cope easily. The active voice replaces the passive here:

- Eight persons were arrested in Agege early today for wandering:
  Awọn ọlọpa mu awọn eniyan mẹjọ kan, in Agege, ni owurọ oni, lori ẹsun pe wọn nrinrin rederede.

The way the Yoruba translator has succeeded in taking care of the absence of the passive here is to say that 'the police arrested eight people...'. Hence one notices that on the structural plane, in spite of apparent translation difficulties, once the surface structure is surpassed, translatability is achieved at the near-kernel level (21). Moreover, the difficulties created by the fact that Yoruba is a tonal language while English is not, do not affect the type of translation involved here, as they affect the translation of Yoruba creative writing (22).

Finally, we do not find the Yoruba language pining under the weight of a more resourceful language. On the contrary, the expressiveness of Yoruba compared to English stands out clearly at several points. What this implies for translation theory is that with competent translators, a language of wider communication does not necessarily have a strong edge over a language less widely spoken. And although technical terms may create problems in translating a world language into a local language, there will not necessarily be a large number of cases of absolute untranslatability.

CONCLUSION

We have tried to show that news translations into Nigerian languages are part and parcel of a dynamic design to use Nigerian languages for the purpose of entertainment, education and information within the context of national integration; and that translation being largely dependant on extralinguistic factors, it must take into account the sociolinguistic factors surrounding the original message to be carried over. It was shown that the category to which a text belongs would determine the sort of equivalence to be aimed at. Translation of radio news was seen to be the case of processing of written material meant for oral delivery into another language where delivery would also be oral. An approach to translation criticism likely to pinpoint not only negative elements but especially positive elements which otherwise would have been glossed over was used.

Since it was discovered that the radio translators in Nigeria are called producers, and not translators, it is suggested that those whose functions are mainly translators must be considered as such (23). Failure to do this would mean that translation in Radio Nigeria may not attain the professional standard required. Furthermore, recognizing the translators as such must mean the improvement of translation tools within the corporation. Dictionaries and encyclopae-

diae in relavant languages, glossaries of different technical subjects, must be made available within a translation documentation centre. Translators must also be encouraged to compile glossaries of useful equivalent terms. The use of dictaphones must be encouraged, with secretaries competent to work from dictaphone tapes in different languages employed and specially trained. This will help save time in a place where extensive translation must be done under great pressure, and it will make it possible for translators to have fair, typed copies of the translations they present. The system of revision of translations by the most competent translators and producers must be made a normal practice. Finally, programmes in which news in languages other than English is not the direct result of translation must be introduced in order to reduce the danger of listeners knowing their languages only through translation equivalent, which is not always the most natural expression.

NOTES AND REFERENCES

* Being the revised version of a paper presented at the Staff Seminar of the Department of African Languages and Literatures, University of Lagos, on March 15, 1978. We appreciate the contribution of colleagues at the Seminar but are entirely responsible for the content of the paper.

(1) Adeboye Babalọla, *Aáyan Ògbufò: Gẹ̀gẹ̀si si Yoruba* [i.e. 'Translation: English to Yoruba'], Ibadan, Onibonoje-Publisher, 1974, is a book of translations, not on translation. It is a collection of English passages and their Yoruba translations.

(2) Pioneering works include, Jean-Paul Vinay and Jean Darbelnet, *Stylistique comparée du français et de l'anglais: méthode de traduction*, Montréal, Beauchemin, 1958; Reuben A. Brower (ed.), *On Translation*, Cambridge, Harvard University Press, 1959; William Arrowsmith and Roger Shattuck (eds.), *The Craft and Context of Translation*, University of Texas Press, 1961; Georges Mounin, *Les problèmes théoriques de la traduction*, Paris, Gallimard, 1963; Eugene Nida, *Toward a Science of Translating*, Leiden, E.J. Brill, 1964; and J.C. Catford, *A Linguistic Theory of Translation: An Essay in Applied Linguistics*, Oxford University Press, 1965.

(3) For examples of extensive translation from Yoruba into English, see Adeboye Babalọla, *The Form and Content of Yoruba Ijálá*, Oxford University Press, 1966 and Wande Abimbọla, *Ifá: An Exposition of Ifá Literary Corpus*. For extensive resort to translation by linguists, see Ayọ Bamgbọṣe, *A Grammar of Yoruba*, q.v.

(4) For beginnings of Yoruba writing, see J.F. Ade Ajayi, "How Yoruba was Reduced to Writing", *Odu*, nº. 8 (1960), pp. 49-58. See also Ayọ Bamgbọṣe, *Yoruba Orthography*, Ibadan University Press, 1965; his *A Grammar of Yoruba*, West African Language Monographs 5 (eds: Joseph H. Greenberg and John Spencer), Cambridge, University Press in association with West African Languages Survey and the Institute of African Studies, Ibadan, 1966; and Ọlasọpẹ O. Oyelaran, "On Yoruba Orthography", *Yoruba: Journal of the Yoruba Studies Association of Nigeria*, 1, 1 (April, 1973), pp. 31-61.

(5) For problems of literary form equivalence, see André Lefevere, *Translating Poetry: Seven Strategies and A Blueprint*, Assan/Amsterdam, Van Gorcum, 1975. For text categorization, see Jean Darbelnet, "Le lien entre la traduction littérale et la traduction scientifique", Paper presented at the 7th World Congress of the International Federation of Translators (FIT), Nice, 1974. (To appear in *Proceedings*).

(6) Eugene Nida, "A Framework for the Analysis and Evaluation of Theories of Translation", Richard W. Brislin (ed), *Translation: Applications and Research*, New York, Gardner Press, 1976, pp. 44-91.

(7) Jean Darbelnet, "Niveaux de la traduction", *Babel*, 23, 1 (March, 1977) and his "Traduction littérale ou traduction libre?", *Meta: Translators' Journal*, Montreal, 15 (june, 1970), pp. 88-94.

(8) See Eugene Nida, "A Framework for the Analysis..."

(9) Awobuluyi, for instance, notes that "it is customary and convenient in discussing them to put their number arbitrarily at around 240". See Ọladele Awobuluyi, "The New Language Policy", Opening Address delivered to the N.B.C. Nigerian Languages Departmental Conference held in Ilorin, Feb. 1-3, 1978.

(10) See Ayọ Bamgbọṣe, "Language in National Integration: Nigeria as a Case Study", paper presented at the 12th West African Languages Congress, Ife, Ile-Ife, March 15-20, 1976. It must be pointed out, however, that the country is moving nearer a well-defined language policy, with the recent inauguration of the National Advisory Council on Education for Citizenship, where it was announced that each Nigerian child would soon be required to study one of the three major Nigerian languages in addition to his own mother-tongue. See Ọladele Awobuluyi, *op. cit.*

(11) cf. Ayọ Banjọ, "Language Policy in Nigeria", R. Smock and K. Bentsi-Enchill, *The Search for National Integration in Africa*, New York, Free Press, 1975.

(12) Danica Seleskovitch, "Interpretation, A Psychological Approach to Translation", Richard Brislin (ed.), *Translation: Applications and Research*, New York, Gardner Press, 1976, p. 95 [92-115].

(13) *ibid.*, p. 114.

(14) Richard Aspinall, *Radio Programme Production: A Manual for Training*, Paris, UNESCO, 1971, p. 79.

(15) Ekundayo Simpson, "Methodology in Translation Criticism", *Meta: Translators' Journal*, Montreal, 20, 4 (Dec. 1975), pp. 251-262.

(16) Jean-Paul Vinay et Jean Darbelnet, *Stylistique comparée du français et de l'anglais: méthode de traduction*, Montreal, Beauchemin, new rev. ed., 1973, p. 47: "Le calque est un emprunt d'un genre particulier: on traduit littéralement les éléments qui le composent".

(17) cf. Adeboye Babalọla, "The Expressiveness of African Languages: The case of Yoruba", Paper presented at the Colloquium of Black Civilization and Education, 2nd World Black and African Festival of Arts and Culture, Lagos, Jan. 15-30, 1977. Mimeographed.

(18) Jean-Paul Vinay et Jean Darbelnet, *Stylistique comparée du français et de l'anglais...*, p. 51.

(19) Adeboye Babalola, "The Expressiveness of African Languages...", p. 26.

(20) cf. Charles Bally, *Linguistique générale et linguistique française*, Berne, Editions Francke, 4th rev. ed., 1965, pp. 127-139.

(21) See Eugene Nida, "A Framework for the Analysis...", and Jean Darbelnet, "Niveaux de la traduction".

(22) "I want to say a few words on translating Yoruba oral poetry into English verse. The rhythm of the Yoruba original is never attainable in the English translation, because of the fundamental differences between the two languages, especially the fact that whereas Yoruba is a tonal language English is not, so the English translation of a Yoruba poem is of use to a non-speaker of Yoruba mainly in providing information on the content of the poem, the subject-matter", Adeboye Babalola, *Not Vernaculars, but Languages!*, Inaugural Lecture delivered at the University of Lagos in November, 1974, University of Lagos Press, 1974, p. 16. For translation into another African language, see, for instance, on Mbum, a Camerounian language, Claude Hagege, "La traduction des écritures en langue mbum", *Journal of West African Languages*, V, 2 (July, 1968), pp. 97-106.

(23) All those involved in translation are designated "Assistant Producers", "Producers" and "Senior Producers", etc. Their in-service training concentrates more on radio production in their particular languages, rather than on translation in those languages. Many a Nigerian language "producer" consequently works without a single dictionary. In languages where dictionaries are available, they are not at all adequate, because most of the terms needed are not yet in Nigerian dictionaries. For Yoruba, see R.C. Abraham, *Dictionary of Modern Yoruba*, University of London Press, 1958.

APPENDIX A

LAGOS STATE NEWS BULLETIN FOR MONDAY 20TH FEBRUARY 1978

Here is the Lagos State News, read by:

FIRST, THE MAIN ITEMS

Registration officers in the State met today to review the progress so far made on the Registration of Voters.

The Public Complaints Commissioner for the State has accused some civil servants of not giving the Commission sufficient co-operation.

A Committee has been formed in Lagos to assist the Police in their anti-crime campaign.

A Handball competition among Secondary Schools and Teacher Training Colleges in the State has begun at the National Stadium.

"NOW, THE NEWS IN FULL"

MEETING:

Registration Officers in the State met in Lagos today to review the progress so far made on the registration of voters.

The meeting was presided over by the State Resident Electoral Commissioner, Alhaji Alade Odunewu.

The conference also mapped out new strategies for ensuring that all eligible voters in the State were registered before the end of the exercice on Tuesday next week.

The meeting was a follow up to the earlier one held by the Federal Electoral Commission in Kaduna.

REGISTRATION:

Women traders in all markets under the jurisdiction of the Lagos Island Local Government are to be registered in the markets.

An arrangement to this effect has been reached between the Local Government and the Federal Electoral Commission.

An official of the Local Government said that it was difficult to register the marketwomen because they spent most of their time in the markets.

Meanwhile, efforts are being intensified to get all eligible voters registered in the Local Government area.

A public rally was held at Isale Agbede area of Lagos at the week-end as part of the campaigns to get people registered.

ACCUSATION:

The Public Complaints Commissioner for the State, Mr Adisa Bashua, has accused some civil servants in the State of not giving the commission sufficient co-operation.

Mr Bashua told a Radio Nigeria Reporter that the civil servants still proved difficult and arrogant.

He alleged that letters from the commission were not promptly attended to by civil servants despite the appeals made to them through the Head of Service.

Mr Bashua also said that many of them had refused to attend to summons from the commission.

The Commissioner announced that several people had been arrested for refusing to co-operate with the commission.

WARNING:

Industries located outside the jurisdiction of the Badagry Local Government have been warned to desist from dumping industrial wastes in the council area.

This warning was given by the Medical Officer of Health to the Local Government, Dr S.I. Sahib during an interview with a Radio Nigeria Staff Reporter.

He stated that majority of those convicted of contravening the Environmental Sanitation Edict in the area were from industrial areas of Apapa and Ikeja.

Dr Sahib added that one hundred and twenty-one people had been prosecuted under the Edict.

He explained that eighty-one of them were sentenced to various fines totalling three thousand and three hundred Naira.

COMMON ENTRANCE:

This year's Common Entrance Examination into Secondary Schools in the State will be held on the eighteenth of next month in the schools.

A statement by the Ministry of Education says application forms for the examination are now available.

Candidates have been asked to obtain the forms from secondary schools of their choice on payment of one Naira postal order per candidate addressed to the Permanent Secretary, Ministry of Education.

Completed forms must be returned on or before eleventh of next month.

MAOLUD-NABIYYI:

Islamic students today paraded the streets of Lagos to mark the birth of Holy Prophet Mohammed.

Other activities for the occasion included preaching on the teachings of Prophet Mohammed and lectures.

Today is being observed as a public holiday throughout the Federation

THIS NEWS BROADCAST COMES TO YOU FROM LAGOS STATE

NEWS SERVICE OF RADIO NIGERIA

COMMITTEE:

A body known as the Citizen Committee has been formed on Lagos Island to assist the police in their anti-crime campaign.

The Committee is to organise teams to join the police in the night patrol of the city.

RAM SQUATTERS:

Ram and goat sellers along the Western Avenue and Alhaji Masha Streets on Lagos Mainland have been warned to quit the area or face forcible ejection.

In a statement, the Lagos Mainland Local Government said that despite its earlier warnings to the squatters, they were still using the

area for their trade.

It added that if they persisted, the animals found in the areas would be seized and confiscated.

CONFERENCE

The State branch of Association of Survey Assistants held its annual conference in Lagos over the weekend.

Speaking on the occasion, the President of the Association, Mr J.O.C. Akinhanmi, said that all survey Assistants in the State would form the nucleus of all survey Assistants in the country.

Another speaker, Mr A.O. Fajinmi, regretted that the government had not recognised the existence of survey Assistants.

VACCINATION:

Mothers in the Badagry and Mushin West Local Government areas have been asked to bring their babies to maternity centres for vaccination against measles and tuberculosis.

The appeal was made by the Medical Officers of Health for the Local Governments.

According to them, the babies to be brought for vaccination should be between the ages of six months and three years.

POLICE RECRUITMENT

There will be a recruitment of able-bodied men into the Nigeria Police Force tomorrow.

Interested persons have been asked to report at the Police Training School, Obalende, with the originals of their certificates.

COMPETITION

An Open Hand-Ball Competition among Secondary Schools and Teacher Training Colleges in the State began today at the National Stadium, Surulere. It will last seven days.

Speaking to a Radio Nigeria Correspondent, the Team Manager of the State Handball Association, Mr E.O. Udu, described handball as a game that had not been brought to the limelight and his association was doing its best to project it.

To end the Lagos State News, here again are the main items:

Registration officers in the State met in Lagos today to review the progress so far made on the registration of voters. The meeting which was presided over by the Resident Electoral Commissioner for the State, Alhaji Alade Odunewu also mapped out new strategies for ensuring that all eligible voters in the State were registered before the end of the exercise on Tuesday next week.

The Public Complaints Commissioner for the State, Mr Adisa Bashua, has accused some civil servants in the State of not giving the Commission sufficient co-operation.

A body known as the Citizen Committee has been formed on Lagos Island to assist the Police in their anti-crime campaign.

An Open Handball competition among Secondary Schools and Teacher Training Colleges in the State began today at the National Stadium, Surulere. It will last seven days.

THAT ENDS THIS LAGOS STATE NEWS BROADCAST WHICH CAME TO YOU FROM RADIO NIGERIA.

143 THE YORUBA TRANSLATION NOW FOLLOWS

LAGOS STATE NEWS

20: 2: 78

MEETING:

Ẹ Kaalẹ o.

Wonyi ni Irohin Ipinlẹ-Eko to nde setigbọ yin, lati ile-iṣẹẹ Radio Nigeria. Latẹnu Bayọ Tijani.

Gbogbo awọn ọga eeto Iforukọsilẹ to wa nipinlẹẹ wa ṣe ipade kan ni ilu Eko loni, lati ṣayẹwo lori ibiti won ba eeto iṣẹ na de.

Alaṣẹ eeto Idibo fun Ipinlẹ yi, Alhaji Alade Ọdunewu lo dari ipade na. Ti won si forikori lori awọn ona ti won yo gba lati rii wipe, gbogbo awọn to ba ti to dibo nipinlẹẹ-wa ni won forukọsile ki eeto na to kasẹ nlẹ lọjọ Iṣẹgun Tuesday, ọsẹ to mbọ.

Ipade yii jẹ eyiti won ṣe lẹhin ipade igbimọ eeto Idibo fun ijọba Apapo, ti won ṣe ni ilu Kaduna.

REGISTRATION

Gbogbo awọn iyaloja to nna awọn ọja to wa labẹ aṣẹ ijọba ibilẹ agbegbe Erekuṣu Eko, lao gba oruko won silẹ laarin awọn ọja na.

Ijọba-ibili na, ti pari gbogbo eeto lori iṣẹ yi, pẹlu igbimọ eeto Idibo fun ijọba apapọ.

Oga kan lati ile-iṣẹẹ ijọba ibile na, so pe, o nira lati gba oruko awọn iyaloja na silẹ, nitoripe ọja ni won ngbe lataarọ-dalẹ.

Bayi, ijọba-ibile na, ti nṣakitiyan lati rii wipe, gbogbo awọn to ba to dibo, ni won gba oruko won silẹ ni agbegbe won. Koda, won ṣe ipade ode-gbangba kan nipari ọsẹ to kọja, ni abgegbe Isalẹ, Agbẹdẹ nilu Eko, fun ti ipolongo eeto iforukọsilẹ to nlo lọwọ bayi.

ACCUSATION:

Alaṣẹ eeto Agbọrọdun fun Ipinlẹẹ-wa, Ọgbẹni Adisa Bashua, ti fẹsun kan diẹ lara awọn oṣiṣẹ ijọba nipinlẹẹ-wa pé, won kò fọwọsowọpọ pẹlu igbimọ won.

Ọgbẹni Bashua so fun onirohin wa kan pé, awọn oṣiṣẹ ijọba na nhu iwa agidi-ọkan ti won si tun ni igberaga pẹlu. O sọ pé, ọpọlọpọ iwe ti igbimọ won ko, ni awọn oṣiṣẹ naa, kìí kọbi-ara si; lẹhin-ti ọga won ti rọ wọn lori ọrọ na.

Ọgbẹni Bashua tun sọ pẹlu pé, ọpọlọpọ lara won, ni kìí jẹ-ipe igbimọ won, nigba-kuugba ti won ba fiwe pè won.

Alaṣẹ naa, wa kede pé, ọpọlọpọ eniyan ni won ti mu, lori ẹsun pe, won ko fọwọsowọpọ pẹlu igbimọ won.

WARNING:

Gbogbo awọn Ile-iṣẹ Okowo, ti won ko si labẹ aṣẹ ijọba ibilẹ agbegbe Agbadarigi, lati ṣe ikilọ fun, pe ki, won ye da panti ile-iṣẹ won si agbegbe igbimọ ijọba-ibilẹ na.

Oga awọn oṣiṣẹ eeto Ilera fun ijọba-ibilẹ na, Dokita S.I. Sahib, lo gbé ikilọ yi jade nigbati onirohin wa kan nfọrọ waa lẹnu wo.

O fi yeni pé, ọpọlọpọ lara awọn ti wọn mu, lori ẹsun-un tita pa sofin imọtoto aarin ilu ni agbegbe wọn, ni wọn wa lati agbegbe awọn Ile-iṣẹ Okowo tó wà ni Apapa ati Ikẹja.

Dokita Sahib, fi kun ọrọ rẹ pé, Ọkàn-lé-logọfa awọn eniyan ni wọn ti fojuba ile-ẹjọ lori ẹsun tita pa sofin imọtoto aarin ilu. O sọ pé, mọkan-lé-logọjọ lara wọn, nile-ẹjọ ta loje apapọ owo to jẹ ẹẹdẹgbaaji ati ọọdunrun Naira.

COMMON ENTRANCE:

Ọjọ kejí-din-logun oṣu to mbọ, lao ṣe idanwo Asewọle tọdun ni, si awọn Ile-ẹkọ giga gbogbo to wà ni Ipinlẹẹ-wa; ni awọn Ile-ẹkọ na.

Irohin kan to jade lati Ile-iṣẹ eeto Ẹkọ sọ pe, awọn iwe iforukọsilẹ fun ti idanwo na, ti jade bayi. A si ti kesi gbogbo awọn to ba fẹ se Idanwo na, lati-lọ gba iwe-iforukọsilẹ ni ile-ẹkọ giga to ba wu wọn, pẹlu iwe-owo taa mọ si Postal-Order Oni-Naira kan fun ẹnikọọkan. Akọwe-agba ile-iṣẹ eeto Ẹkọ lao kọ si ara iwe-owo na ta npe ni Postal-Order. A si gbọdọ da iwe-iforukọsilẹ naa pada ki o to di ọjọ kọkanla oṣu to mbọ, tabi lọjọ naa gan-an.

IDIL-MAOLUD:

Gbogbo awọn ọmọ-ilekewu ni wọn jo kaakiri awọn opopo titi to wa ni ilu-Eko loni, fun ti iranti Ọjọ-ibi Anabi Muhammed, ki ikẹ ati Ọla ko ma a ba.

Lara awọn ayẹyẹ ti wọn ṣe, fun ti ajọdun naa ni biba ni sọrọ lori awọn ẹkọ ti Anabi Muhammed fi kọni, nigba aye rẹ, ati sisọrọ lori awọn koko ilana ọrọ kan.

Oni, jẹ ọjọ isinmi fun gbogbo-gboo, jake-jado-ilẹẹ-wa fun ti ajọdun ọdun na.

BREAK

Irohin Ipinlẹ Eko lẹ ngbọ lati ile-iṣẹẹ Radio Nigeria.

COMMITTEE:

A ti da igbimọ kan ta npe ni "igbimọ tẹni-tẹni" silẹ ni Erekuṣu Eko; lati lè maa ran awọn ọlọpa lọwọ nipa gbigbogun iwa arufin ati iwa ọdaran - laarin ilu.

Igbimọ yi ni yó yan awọn Iko kan, ti yo maa darapọ mọ awọn Ọlọpa to nṣọde oru laarin ilu.

RAM SQUATTERS:

A ti ṣe ikilọ fun gbogbo awọn ẹlẹran-iso to wà lopopo Western Avenue ati Alhaji Masha lati kó kuro ni agbegbe na, bi bẹẹko, a o fagbara le wọn kuro ni kiamọsa.

Ninu irohin kan, ijọba-ibilẹ Oke-Odo Eko sọ pé, lẹhin ikilọ tawọn ti ṣe fun awọn ẹlẹran iso na, wọn tun nṣori-kikun lati maa ta ẹran ni agbegbe na. Ṣugbọn sa, lẹhin ikilọ yi, wọn sọ pe, ẹran yówù ta wọn ba tun ri ni agbegbe taa wi yi, lawọn yo gbẹṣẹ le.

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Ẹgbẹ awọn Igbakeji Oṣiṣẹẹ-wọnlẹ-wọnlẹ, ti Ẹka Ipinlẹ yi, ṣe ajọdun Ipade wọn ni ilu Eko, nipari Ọṣẹ to Koja.

Nigbati o nsọrọ nibi ipade yi, Ọlori ẹgbẹ na, Ọgbẹni J.O.C. Akinhanmi, sọ pé, gbogbo awọn igbakeji Oṣiṣẹ wọnlẹ-wọnlẹ ta wa nipinlẹ yi, ni wọn yo jẹ gbongbo fun gbogbo awọn Oṣiṣẹ na lorilẹ-ede wa.

Ninu ọrọ tirẹ, Ọgbẹni A.O. Fájinmí, kedun pé, ijọba ko ti ka awọn igbakeji-ọsisẹ wọnlẹ-wọnlẹ kun bayi.

VACCINATION:

A ti kesi gbogbo awọn alabiyamọ ta wa ni agbegbe ijọba-ibilẹ Agbadarigi ati Iwọn-Oorun Mushin, lati gbe ọmọ wọn lọ si awọn ile-igbẹbi, fun abẹrẹ ajẹsara, lati dena arun ẹyi ati iko fe. Ọga awọn Ọsisẹ eeto Ilera fun awọn ijọba ibilẹ na, lo rọ gbogbo awọn alabiyamọ, lori ọrọ yi. Gbogbo awọn ọmọ ti a gbọdọ gbe lọ fun abẹrẹ ajẹsara yi, gbọdọ jẹ ọmọ usu mefa si ọmọ odun meta.

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A o gba awọn Gende-Kunrin si isẹ Ọlọpa, lọla. A ti kesi gbogbo awọn to ba nifẹ lati gba isẹ na, pe ki wọn lo farahan ni Ile-eko ekose awọn Ọlọpa to wa ni Ọbalande. Ki wọn si mu Ojulowo iwe-eri wọn dani.

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Nigbati o mba orirohin wa kan sọrọ, Oludari ẹgbẹ Elere na ni Ipinlẹẹ-wa, Ọgbẹni E.O. Udu, ṣapejuwe ere bọolu ala-fọwọ-gba gẹgẹbi ere ti kọ i tiẹ gbajumọ, ṣugbọn ti ẹgbẹ oun ntiraka lati tan irawọ ere na.

Irohin Ipinlẹẹ-wa na ko ni ju bayi lọ lalẹ oni. Ṣugbọn ẹ duro gbọ ikede patiki yi.

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